Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

No. CLX. APRIL, 1862. VOL. XIV.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg with thanks to acknowledge the receipt of a parcel of clothing and books from Mrs. Reade; and a parcel of clothing, &c., from Mrs. Riddell.

Donations of old clothes, and books for forming Ragged School Libraries, will be thankfully received by the Secretary, Mr. JOSEPH G. GENT, 1, Exeter Hall, Strand, W.C.

THE EIGHTEENTH

ANNUAL MEETING

OF THE

RAGGED SCHOOL UNION

WILL BE HELD IN

EXETER HALL,

ON MONDAY EVENING, MAY 12TH, 1862.

THE RIGHT HON. THE EARL OF SHAFTESBURY

Will take the Chair at Six o'clock precisely.

SPECIAL NOTICE

TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

Special Meetings for Thanksgiving and Prayer.—The Committee of the Ragged School Union earnestly desire that on Sunday, May 11th, 1862, Special Meetings be convened in connection with the Schools, for Thanksgiving and Prayer, that God's blessing may rest upon the Ragged School Union Meeting, and give success to the Ragged School effort throughout the coming year.

DELEGATES' MEETING.

The Committee of the Ragged School Union consider it advisable for the Delegates from the various Schools to meet for the purpose of considering the subject of more generally conducting Bible Classes for the Elder Scholars in Ragged Schools, and for this purpose the Meeting will be held in the

FIELD LANE SCHOOL-ROOM, VICTORIA STREET, HOLBORN,

On WEDNESDAY, APRIL 16TH, 1862.

Tea will be provided at Six o'clock, and the chair taken at Seven o'clock.

SPECIAL SERVICES FOR THE DESTITUTE.

RAGGED CHURCH & CHAPEL UNION,

Office, 4, Trafalgar Square, Charing Cross.

Patron.—THE RIGHT HON. THE EARL OF SHAFTESBURY.

President.—THE RIGHT HON. LORD EBURY.

The Committee of this Society earnestly appeal to the Christian public for funds to enable them to carry on their operations. In the most destitute districts of the metropolis Forty preaching-stations are in active operation, attended by upwards of 3,000 persons. In connection with these efforts numerous instances of usefulness have been brought under the notice of the Committee. Many applications for assistance are now before the Committee, and they will be compelled reluctantly to withhold their grants unless assistance is afforded. Shall it be said that British Christians refused to help so good a cause?

Contributions will be thankfully received by the Treasurer, Hon. Secretary, and the Members of the Committee; by Messrs. Nisbet, Berners Street; Hatchard, Piccadilly; Seeley, Fleet Street; the Bankers, Messrs. Smith, Payne, & Co., 1, Lombard Street; and by the Secretary, Mr. William F. Blake, at the Office of the Society, 4, Trafalgar Square, Charing Cross.

The Annual Report for the past year will be forwarded, post free, on a line being addressed to the Secretary.

The ANNUAL MEETING will be held on Tuesday Evening at Exeter Hall, at Half-past 6.

THE TWENTIETH

ANNUAL MEETING

OF THE

FIELD LANE RAGGED SCHOOLS

AND

REFUGES FOR THE HOMELESS,

WILL BE HELD IN

FREEMASONS' HALL,

ON

WEDNESDAY Evening, May 7th, 1862,

THE RIGHT HON.

THE EARL OF SHAFTESBURY

WILL TAKE THE CHAIR AT SIX O'CLOCK,

Tickets of Admission may be obtained an application at the Schools or Refuges;

Also of Mr. Tawell, 20, Aldermanbury; Mr. Mounstephen, 72, West Smithfield; Mr. Wood, 74, Cheapside; Mr. Beckett, 49, Barbican; Mr. Lambert, 90, Leather Lane; Mr. Robinson, 22, High Street, Islington; at the Reformatory and Refuge Union, 118, Pall Mall East; and the Secretary of the Ragged School Union, Exeter Hall.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR,

50, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

1

London Female Preventive and Reformatory Institution.

Office, 200, Euston Road, near Euston Square, N.W.

PRESIDENT—REV. THOMAS DALE, CANON RESIDENTIARY OF ST. PAUL'S.

HOMES SUPPORTED BY THE INSTITUTION.

CENTRAL: 200, Euston Road, N.W | WEST: Parson's Green, Fulham, S.W.
NORTH: Cornwall Place, Holloway Rd., N. | SOUTH: St. James Place, Old Kent Rd., S.E.

EXTRACTS FROM THE FIFTH ANNUAL REPORT.

From September, 1857, to December 31st, 1861, 707 poor friendless and fallen females were admitted to the benefit of the Homes, and 57 temporarily while out of situations, making a total of 764. Of these, 320 were provided with situations, 161 were restored to their friends, 11 married, 5 emigrated, 2 died, 128 left on their own request, and at the close of the year 80 were in the four Homes. Previous to these poor young creatures falling into circumstances which rendered admission into this Institution necessary, 430 were domestic servants, and 277 were needlewomen. It was ascertained that 137 were fatherless, 114 motherless, 203 were entire orphans, 208 had both parents living, and 45 were uncertain about their parents' existence. To this total every county in the United Kingdom contributed its share of suitable cases.

Income for the past year, £2,464 14s. 4d.; expended, £2,395 16s. 9d. Labours of 1862 commenced with the small balance of £68 17s. 7d. Among the cases admitted were many painfully interesting incidents of the trials and temptations to which young women are often subjected, and of encouragement to those who labour in this department of the Saviour's vineyard. The Committee earnestly commend the claims of these poor outcasts to the continued sympathy of the readers of this Magazine.

The Report may be had on application at 200, Euston Road, N.W.
Price 6d. to non-subscribers.

Subscriptions and donations in aid of this Institution will be thankfully received by

Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
Mr. F. NICHOLLS, 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, Euston Square, N.W.

Remittances always acknowledged by return of post.

200 poor Young Women were admitted to the Homes during 1861.

COUGHS, ASTHMA, AND INCIPIENT CONSUMPTION, are EFFECTUALLY CURED by KEATING'S COUGH LOZENGES.

JUDGED by the IMMENSE DEMAND, this *Universal Remedy* now stands the first in public favour and confidence; this result has been acquired by the test of fifty years' experience.—These Lozenges may be found on sale in every British Colony, and throughout India and China they have been highly esteemed wherever introduced. For Coughs, Asthma, and all affections of the Throat and Chest, they are the most agreeable and efficacious remedy.

Prepared and Sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London. Retail by all Druggists and Patent Medicine Vendors in the World.

N. B.—To prevent spurious imitations, please to observe that the word "KEATING'S COUGH LOZENGES" are engraved on the Government Stamp of each Box, without which none are genuine.

Papers, Original and Selected.

BENEVOLENCE, BY WHOM AND FOR WHAT.

Man is God's image; but a poor man is
Christ's stamp to boot; both images regard.
God reckons for him, counts the favour his;
Write, So much giv'n to God; thou shalt be heard.
Let thy almes go before, and keep heaven's gate
Open for thee; or both may come too late.

Herbert.

With the most engaging objects of benevolence around them, men consume the largest part of their existence in the acquisition of money, or of knowledge, or in sighing for opportunities for advancement. Or, as it often happens, they are slaving over the forms and follies of the world, while their minds are given up to dreams of vanity, or to long-drawn reveries,—a mere indulgence of fancy. And yet hard by them are groans, and horrors, and sufferings of all kinds, of which they seem to know nothing, and care less. To alleviate misery, to raise the fallen, to comfort the distressed, and educate the ignorant, to leave the world the better for their efforts than they found it, are luxuries that might be theirs, but alas! they are not. They pass the objects needing their sympathy and their aid with a look that leaves no more impression upon their minds than that made on the Priest and Levite, when they saw, but aided not, the man that had fallen among thieves.

Let such re-consider their ways,as certain what are their privileges in this world, and what their responsibilities for the next. These differ widely in different persons, and in varied localities; but for all there is work, and work is the privilege of all. Look at the masses of human beings in the blind alleys and back slums of such localities as that on the south side of Middlesex Sessions House, and near which stand the Institutions so well known as Field Lane, Fleet Ditch, and Lamb and Flag Ragged Schools. Such festering spots unfortunately are to be found not only in various parts of the world's metropolis, but in all great cities and large manufacturing towns. Look at the fearful extent to which the Social evil has

spread itself, acting as a deadly cancer in the body politic! Look at the overcrowded state of the dwellings of the poor, the want of pure water and ventilation, as well as the want of offices for the common decencies of life! Here fever is hatched, and death is rampant.

In taking a more general aspect of the poor, the Census of 1861 tells us that the population of the metropolis is just upon three millions of people. Of this enormous number one million go to no place of worship. Then, again, see how evident and pervading is the want of education. By education, we now mean the power to read, write, and cipher. Strange it should be so; after the Government has, by its Committee of Council on Education, for nearly a generation, been engaged in imparting to the people these elements of knowledge. They have engaged a whole army of inspectors, lecturers, masters, mistresses, and pupil teachers at a cost to the country of £800,000 per year, to teach the children these three elements. After nearly thirty years effort to do this what is the result? The result, as stated in the House of Lords, and repeated in the House of Commons is, that out of every four children leaving the common elementary schools of the country, one only receives a good education, and the other three leave without a knowledge of reading, writing or arithmetic. This sad state of things is singularly confirmed by the state of education of recruits on entering the army. Earl Granville, on 20th March last, in the House of Lords stated, that "the army reports showed that out of sixty-three per cent. one-half could not read at all, whilst the other half were only able to read the easiest words." These things are referred to, not to throw discredit on the Government for spending public money without getting that for which the money was voted; nor yet to discourage those who are doing what they can in purse or person for the welfare of their fellow-men; but to show those who do but little and could do more; and those who do nothing and could do something, that their aid is needed, ought to be given, and without it the necessities of the case will not be fairly met. Upon such, therefore, rests the responsibility of the lack of service and lack of funds.

"What skills it, if a bag of stones or gold
About thy neck do drown thee? raise thy head;
Take stores for money; stores not to be told
By any art, yet to be purchased.
None is so wasteful as the scraping dame:
She loseth three for one—her soul, rest, fame."

By employing himself upon any one of these subjects, a man is likely to do some good. If he only ascertains what has been done, and what is doing in any of these matters, he may be of great service. A man of real information becomes a centre of opinion, and, therefore, of action.

Many a man will say, "This is all very true; there certainly is a great deal of good to be done. Indeed, one is perplexed what to choose as one's point of action; and still more how to begin it." To which may be answered: "Is there no one service for the great family of man which has interested you? Is no work of benevolence brought near to you by the peculiar circumstances of your life? If there is, follow it at once. If not, still you must not wait for something apposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand; read about it; think about it; trace it in the world, and see if it will not come to your heart." How listlessly the eye glances over the map of a country upon which we have never set foot. On the other hand, with what satisfaction we contemplate the mere outline only of a land we have once travelled over! Think earnestly upon any subject, investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been enthusiasts about heraldry; many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures, less interesting than "argent" and "azure," or than the knight's move, and the progress of a pawn?

There are many persons, doubtless, who feel the wants and miseries of their fellow men tenderly, if not deeply; but this feeling is not of the kind to induce them to exert themselves out of their own small circle. They have little faith in their individual exertions doing aught towards a remedy for any of the great disorders of the world. If an evil of magnitude forces itself upon their attention, they take shelter in a comfortable sort of belief that the course of events, or gradual enlightenment of mankind, or at any rate, something which is too large for them to have any concern in, will set right. In short, they are content to remain spectators, or at best, to wait until an occasion shall arrive when their benevolence may act at once, with as little preparation of means as if it were something magical.

But opportunities of doing good, though abundant and obvious enough, are not exactly fitted to our hands; we must be alert in

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But opportunities of doing good, though abundant and obvious enough, are not exactly fitted to our hands; we must be alert in

preparing ourselves for them. Benevolence requires method and activity in its exercise. It is by no means the same sort of thing as the indolent good humour with which a well-fed man, reclining on a sunny bank, looks upon the working world around him.

As to the notion of waiting for the power to do good, it is one that we must never listen to. Surely the exercise of a man's benevolence is not to depend upon his worldly good fortune. Every man has to-day the power of laying some foundation for doing good, if not of doing it. And whoever does not exert himself until he has a large power of carrying out his good intentions, may be sure that he will not make the most of the opportunity when it comes. It is not in the heat of action, nor when a man from his position, is likely to be looked up to with some reverence, that he should begin to search for facts or principles. He should then come forth to apply results, not to work them out painfully, and perhaps precipitately, before the eyes of the world.

The worldly-wise may ask: "Will not these benevolent pursuits prevent a man from following with sufficient force what they call his legitimate occupations?" Surely Providence has not made our livelihood such an all-absorbing affair, that it does not leave us room or time for our benevolence to work in. However, if a man will only give up that portion of his thinking time which he spends upon vainglory, upon imagining, for instance what other people are thinking about him, he will have time and energy enough to pursue a very laborious system of benevolence.

It is not contended that active benevolence may not hinder a man's advancement in the world, for advancement greatly depends upon a reputation for excellence in some one thing of which the world perceives that it has present need; and an obvious attention to other things, though perhaps not incompatible with the excellence itself, may probably prevent a person from obtaining a reputation for it. But any deprivation of this kind would be readily endured if we only took the view of our social relations which Christianity opens to us.

We should then see that benevolence is not a thing to be taken up by chance, and put by at once, to make way for every employment which savours of self-interest. Benevolence is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity.

A vague feeling of kindness towards our fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say

that nothing of human interest is alien to us, and that we give our acquiescence, or indeed, our transient assistance to any scheme of benevolence that may come in our way. No! in promoting the welfare of others we must toil, we must devote to it earnest thought, constant care, and zealous endeavour. What is more, we must do all this with patience, and be ready in the same cause to make an habitual sacrifice of our own tastes and wishes.

SPECIAL CITY MEETING.

THE Committee of the Ragged School Union, in furtherance of the special appeal that is being made to strengthen the Society's financial position, held a special meeting of merchants, bankers, and other friends, on Tuesday, Feb. 21st, 1862. The Right Hon. the Lord Mayor presided.

The meeting, although held in the City, and at 2.30 p.m., was very fully attended.

The Rev. Dr. Weir having offered prayer,

The Lord Mayor said:—The Institution whose claims they had met to advocate was one which above all others tended to promote the moral regeneration of society, for it had for its object the education of the very lowest grade of society, consisting of those who, having no means whatever of living, would naturally and necessarily, in a great degree, grow up to be the pests of society. The Institution had already done a great deal. When it was first established, it had great difficulties to encounter; many people thought it was a visionary scheme. The distinguished nobleman whose name was so well known in connection with Ragged Schools had seen, from the very first, how beneficial such an Institution was likely to be to society, and had thrown his whole power into the movement. It was a theme upon which great eloquence might be well bestowed; and as there were gentlemen around him, who were prepared to speak to them in a far more efficient way than he could pretend to do, he would call upon Mr. Locke, in the first instance, to read a short statement.

Mr. Locke then read as follows:

"THE Ragged School Union in coming before the City friends of the Society, beg to make the following statement:—

"The Society has been doing a great work, during the past eighteen years, with very small means, among the destitute and depraved classes of London. Warmly supported as Ragged Schools have been from the first by men of literature or philanthropy, it only needed the sanction of the Legislature to attest their value as engines of social improvement. On two occasions has such sanction been accorded. The first was given in 1858, when a Committee of the House of Commons reported that '*Ragged Schools have produced beneficial effects on the children of the most destitute classes of society inhabiting large towns.*' This opinion was reiterated last year by a Select Committee of the House of Commons, which unanimously reported that

'Ragged Schools are strongly impressed with a missionary character; their primary object is to reclaim and civilise a child, and then place it in some honest calling.' And further, *'That Ragged Schools have undoubtedly been of considerable benefit.'*

"The Ragged School Union has been characterised by growth from its outset, and thus each year of its history has seen the birth of new or increased energy thrown into old operations. For example, it appears by the Report of the Ragged School Union that in 1845 there were only 20 Ragged Schools in London, with 2,000 scholars, and that was considered a wondrous work in behalf of those who, in morals and mind, were sunk as low as the natives of the Fejee Islands. But in May, 1861, the numbers had increased to no less than 176 schools, with 27,070 in daily attendance, and with 34,230 on the books.

"The Ragged School Union depends solely on voluntary contributions; for the Committee of the House of Commons having decided that Ragged Schools are best left in the hands of private individuals and to voluntary effort, this Society has a strong claim on the public whose money it saves in various ways, chiefly by encouraging industry, dispelling ignorance, and repressing crime among the lower orders of London.

"It is five years since this Society made a special appeal for funds. During that period the operations have materially increased: thus it appears that

		1856.	1861.
Sunday Schools have increased	from	128	to 207
Day Schools	„	98	„ 161
Night Schools	„	117	„ 215
Penny Banks	„	61	„ 86
Parents' Meetings	„	34	„ 88

These figures show a total increase of 319 operations in the short space of five years. As they are all in vigorous action, well may we exclaim, as we look at these results of labour and prayer in mingled wonder and gratitude, 'what hath God wrought!'

"As might be supposed, this development of machinery and great increase in the population embraced, has not been effected without causing increased expense, as well on the part of the affiliated schools as of the Ragged School Union. That the connected Ragged Schools are economically conducted is shown by the fact that the officers of the Ragged School Union, in their examination before the House of Commons, stated that the total cost of the Non-Industrial Ragged Schools did not exceed 13s. 8d. per head per annum.

"It would seem from the balance-sheets of the Ragged School Union, that corresponding with the increased operations and population embraced has been the increase in the Annual and Capitation Grants. Thus, in May, 1856, 121 Ragged Schools received Annual or Capitation Grants amounting to £2,427; but in May, 1861, no less than 144 were aided with Annual or Capitation Grants, amounting to £3,141. This shows an increase in Annual Grants, in five years, of £713, or about a moiety of the annual subscriptions of the Ragged School Union.

"If then continuous growth is a sign of life and energy, does not that simple fact include a plea for increased help? For had not Ragged Schools been as successful as they have been, or, in other words, had the operations decreased, or our scholars dismissed, the local schools would not have had any claim to increased help, and the coffers of the Ragged School Union would not now need to be replenished. Their mere success then has brought the Ragged School Union into a position that renders a special appeal necessary.

"The Committee, therefore, trust that the citizens of London will heartily respond to this appeal. They will not enlarge, but pray God to raise up friends to this great and good work, and to dispose them to give liberally in its support."

A letter was read from the Earl of Shaftesbury, expressing his deep regret at his inability to attend and advocate, as he intended, the interests of the Society at the City meeting.

THOMAS CHAMBERS, Esq., the Common Serjeant, said he very much regretted that it devolved upon him to move the first resolution, because he was placed in that position owing to the absence of Lord Shaftesbury. They all knew the noble lord well enough to be aware that he had the whole of the details of the Institution, as indeed, of almost every other philanthropic movement, at his finger's ends. He would have been able to have presented to the meeting overwhelming reasons why there should be great efforts made in the City of London to sustain the Ragged School Union, in the efficient working order in which it had hitherto been conducted. He (the Common Serjeant) did not think that the meeting of any benevolent institution should be called in London, at half-past two in the afternoon, unless it had in view a very practical object. That men of business, at a business time, on a business day, should be expected to come to a meeting to support any proposal that might be made, it was essential that that proposal should be one in which they might be legitimately expected to take a very deep interest. Those who had called the meeting knew perfectly well that they had that justification. It was to every business man in London as direct and practical a matter as could be put before them, that the 34,000 homeless, destitute, vagrant children, who had been under the care of the Institution since it had been in existence, should have had that care bestowed upon them. They were just the class that furnished from year to year accessions to the number of convicted criminals. It was these children who, from the position in which they were placed, were exposed to the peril of temptation, and to the danger of being led into crime, that the Ragged Schools rescued from that peril in which from our social circumstances in London they were inevitably placed. Therefore, every man who had property which might be plundered, or who contributed to the taxation or local rates, out of which the cost of the prosecution and conviction of criminals, and their maintenance must be paid, had a direct interest in stopping the supply of juvenile criminals, and a direct interest, therefore, in maintaining that agency which, beyond all others, had the effect of accomplishing that object. To every business man, therefore, apart from his philanthropy, this was a thoroughly practical question. Of course the thing might be put higher—as a question of Christian benevolence—but that did not alter the fact that it was as direct a matter of business, and as directly to the interest of those that were called upon to support the Institution as it was possible to conceive. How the work was being done might be seen from the paper which had been read by Mr. Locke. It stood to reason that 30,000 children of that class

could not be under the instruction which was afforded them by the Ragged Schools without having a beneficial effect produced. Although the recent Report to Parliament did very scant justice to the movement, yet it did state this—"Ragged Schools have undoubtedly been of considerable benefit." "Ragged Schools are strongly impressed with a missionary character." They were of a missionary character, *i. e.*, people who were civilised instructed, and moral, went out to rescue those who were uncivilised, uninstructed and immoral. They were aggressive; they went forth to seek those who did not come to them for instruction and civilisation. And it was well they did, for in his (the Common Serjeant's) opinion, if some such movement had not been devised and executed during the last twenty years, the metropolis and some other large towns would have become places not fit to live in. Ragged Schools are strongly impressed with a missionary character; "their primary object is to reclaim and civilise a child, and then place it in some honest calling." This was the language of the Report to Parliament, and he defied anyone to select words which should only fill a single line in a paper, that should express more forcibly the importance and the magnitude of the enterprise upon which the Institution had entered. But the effects of the Society's operations did not consist merely in reclaiming and civilising the poor children of the metropolis, and placing them in honest callings; they had also saved to the community all the cost and disgrace of those children being apprehended, convicted, imprisoned, and punished for crime, as well as all the loss of property to individuals which those crimes must have entailed. Besides all that, the effect had been to send out a number of working bees into the great hive of industry, instead of leaving them to be worse than drones, preying upon the labour of others. The Report went on: "That whatever children are not reached by the Industrious Schools' Bill, now passing through Parliament, or any other proposed measures, be left to the exertions of the Ragged School managers, without interference by the Government." It was plain the Government contemplated the contingency, that, notwithstanding the schools established by the State, there would still remain a large class of children uncared for, to be left to the Ragged Schools. One great argument in favour of the Ragged Schools' movement was, that it had never been hampered with Government interference, but had been free to select its own objects, its own system of agency and discipline, and now they could point to the most practical proof that all those efforts had not been in vain. Its success was shown not only from the increase in the schools and the establishment of banks, and parents' meetings, which were useful as auxiliary to the great object; but they could point to another great fact, which had been publicly mentioned, and which would be within the knowledge of the Lord Mayor, that during the last year the committals of juvenile delinquents under sixteen years of age had diminished by two thirds in the metropolis. If that were so, it was the most striking proof that it was possible to offer the public of the fruits of the movement. It was quite true that, in regard to all these social questions, the problem was always difficult to solve as to what had been the causes producing certain results; a hard winter, or a very mild one, a great scarcity, or an abundance of employment; a good harvest, or a bad one, would all have a great deal of effect one way or the other upon criminal statistics; but it certainly was remarkable that juvenile crime had been diminished in a most marked degree within the sphere over which the Institution had been in operation; and it would be unfair and unreasonable to deny that the Institution had, in point of fact, accomplished to a great extent, the object for which it was set up. The case, then, for the Ragged Schools, was made out, and he believed that in London no benevolent object, if its case were fairly made out, would fail to secure the support of the public. A remarkable instance of the

liberality of the metropolis had occurred only lately, when the Lord Mayor had actually been obliged to check the flood of subscriptions for the sufferers from the Hartley Colliery catastrophe. This movement too had proved itself to be a most efficacious means of preventing crime, which was proverbially better than cure. He concluded by reading the first resolution.

"That the Ragged School Union (the Central Society for supporting Ragged Schools in London) with above 170 Schools looking to it for aid, is doing a great work, and producing a vast amount of good by improving morals and repressing crime among the destitute poor of this vast city, and being entirely dependent on Voluntary Contributions is well entitled to the warm sympathy of Christians of all denominations."

The Secretary said the sum required for the efficient carrying out of the Society's operations was about £3,000. Of that sum £1,000 had already been contributed; and he had no doubt that the matter had only to be brought before the public to insure the completion of the sum required.

R. C. L. Bevan, Esq., seconded the resolution. He said, he considered that one of two qualifications was necessary to enable a speaker to advocate the claims of the Ragged Schools effectually—either he should possess eloquence, such as the Common Serjeant, or he should be well acquainted, by having taken an active part in the movement, with the details of its operations. He was sorry to say he possessed neither of these qualifications, but having had the honour to act as Treasurer to the Union, from its formation, he knew something of its usefulness, and he was perfectly convinced that, as the Common Serjeant had said, it was one of the most effectual means of regenerating society in this country that had ever been devised. Like many other good works, its origin was chiefly owing to the City Mission, although he believed Lady Trowbridge's was the first Ragged School; yet it had remained an isolated effort until the matter was taken up and advocated by the City Missions. Many excellent schemes for benefiting the poorer classes had been devised by philanthropic men, but had died in their infancy; it was not so with the Ragged School Union. It had grown with a steady and continuous growth, and of late years had almost become one of the great institutions of the country. Many present would remember the great assistance which the Field Lane Ragged Schools had obtained through the advocacy of "The Times;" and when it was considered how careful that journal was not to take up any case unless convinced of its merits, it was no wonder that the public answered the claim put forward in its columns on behalf of the Field Lane Ragged Schools, in so liberal a spirit,—subscriptions to the amount of £14,000 having been the result of that appeal. It was a common objection to raise when the claims of foreign missions were brought forward, "Why don't you begin at home; there's plenty to do at your own doors?" Certainly, nobody could say that the labourers of the Ragged Schools were not at our own doors, and he would, therefore, call upon all who made that objection to assisting foreign missions to support the Ragged Schools. (Cheers.) He was sure that if they would do so the Union would be the richest society in England. (Laughter.) The truth was, however, that it would be found that the supporters of the home charities were also contributors to foreign missions. The Union was a system of philanthropy, conducted on true principles, beginning at the very base of society and marching upwards. He did not pretend to be a prophet, but he would venture to predict that the time would come, and, perhaps, many present would live to see it, when they would find on the platform of the Ragged School Meeting, a man who would get up, and after advocating the claims of the Society,

would say, "I was a Ragged School boy." (Cheers.) He had much pleasure in seconding the resolution.

Benjamin Scott, Esq., the City Chamberlain, said, he was glad to have been able to come for half an hour, at the request of his friend Mr. Locke, to supplement, if it were necessary, the remarks of the Common Serjeant, and Mr. Bevan by a few words in reference to the Institution. As he was coming up the steps of the London Tavern he could not help thinking what strange times we were living in. All his early associations in connection with the place in which they were assembled were redolent of eating and drinking, or else connected with matters of business and commerce. And yet now, at the hour of high change, a meeting was called of the citizens of London to assist in advocating the claims of an Institution which had for its object the civilisation of the young Arabs of the metropolis. It reminded him of the cartoon which had appeared in "Punch" last week, in which two old gentlemen were represented sipping Madeira of a very choice brand, one of whom said, "We live in strange times! What can people want with drinking fountains?" The truth was that dogmatic religion was not so much thought of now as real Christian charity; and as in the days of Christ, so it was now—if men asked for a sign of the power of Christianity they might be answered in the words of our Lord to the disciples of John, "The sick are healed, the lepers are cleansed, the blind receive their sight"—and above all—"to the poor the Gospel is preached!' It was the lot of the present generation to live in these days of practical religion, and it was the duty of every man to put the question to himself,—"Am I living in accordance with the spirit of the times?" And, as he had before said, that dogmatic Christianity was not all that was needed, for in it there was often too much talking, and too little acting; he would apply the lesson to himself, and instead of taking up more of the time of the meeting would hand the Secretary a cheque for £5. (Cheers.)

The Rev. Mr. Arthur then moved the second Resolution:—

> "That the honest and staightforward appeal for funds now made by this Society ought to be at once responded to, and that Subscriptions be made for the purpose of raising the required sum of £3,000, and that deputations be recommended to wait upon the principal Merchants and Bankers of the City to solicit their pecuniary assistance."

The resolution was seconded by Mr. Sheriff Cockerell, and unanimously adopted.

A vote of thanks to the Lord Mayor, for his kindness in lending his influence in behalf of the Institution, and for presiding over the meeting, was proposed by Mr. Charles, and seconded by W. J. Maxwell, Esq. concluded the proceedings.

ANOTHER OF LIFE'S BYE-WAYS, AND WHAT I THERE FOUND.

(Continued from Page 58.)

Our good old friend, Mrs. Perry, in our March number, gave a history of her going to live on the banks of the Thames, and how she was led to teach the young, and train them for heaven. Our visitor proceeds:—

"You seem to have a mixed population here, mother."

"Yes, Sir. According to its size we have. In my humble way I think its population is pretty much like that of the cave of Adullum, only there is not

a David among us. Our people are either in trouble, discontented, or steeped up to the chin in poverty. They are watermen, costermongers, or vagrants by profession. The houses are next to nothing in rent, and often change hands."

With a smile I replied, "Your locality, from what you have said, reminds me of one of those spots described by naturalists as being frequented during high winds and stormy weather by almost every kind of bird of passage during the season of migration; in these assemblies every sort and size, every hue of plumage and variety of disposition are represented. Let the weather change, they take wing, and are seen in company no more for years—perhaps never."

"You have just hit it, Sir. We have some queer birds among us here at times, and on inquiry I find they are generally seeking refuge from a storm. Oh, Sir, if we were active for our Lord we should be much on foot, our quiver full of arrows, and hourly drawing the bow at a venture among them before they disperse; no matter who is struck if the bolt stick; the master can follow and secure the game. I am sure the last arrival among us proves your words. One of these little tumble-down houses in the next court was to let. I was visiting a sick neighbour, and on leaving I was standing talking to a member of the family at the door, the person to whom the empty house belongs came up the court followed by a tall dark man and a delicate-looking boy, both exceedingly well dressed. Their language and their manner leads me to believe they are gentle folks passing through an hour of trial; if not, they are in some way mixed up with that class. The man is a foreigner, his accent was strange, in his manner there was haste, and in his eye there was fire. Whenever he spoke to his boy the latter looked up in his face as the oft-beaten dog into that of a master who could use the whip. While parting with my neighbour they returned from viewing the house. The landlady, as she passed me, said, 'Well, I've let my old house at last.' 'I trust you'll have pleasure in your tenant,' I replied. Now, Sir, these strangers have been here more than six months; what they are, whence they come, or how they live, no one is able to reveal to this hour. At stated intervals that man and boy are visited towards evening by a tall handsome woman; during her stay with them, which never exceeds an hour, words run high. The boy is often heard weeping, the man conversing in tones so full of anger as to resemble the barking of a dog in a fight, she returning all his taunts upon himself in scorching words amid bursts of hysteric laughter; then they separate, and she glides through the court with the dignity of a duchess. The low mourning words of the boy, and the growling of the man are all that are heard; they too die away, and all is again still. I called one day, but was kept at the door; every word in behalf of the master was rejected; this only I learned, that he was a Romanist. From that day to this these storms arise and die away, but their position is still wrapt in mystery."

"I was right then, mother, as to the place and the character of its people, Oh, would it not be a grand thing if God in his providence were to enable us so to labour as to attract around the cross of our glorious Saviour some of these birds of wandering foot and weary wing?"

"All *I* can do now, Sir, is to wish you God speed, and remember you all at

a throne of grace. The next school I shall have a part in will be that of my darlings around the throne in heaven. But, Sir, begin the work in faith, there will be no lack of attraction; lift up a crucified Lord, he will draw all men unto Him; that's the promise—and you know there is a place for birds of every feather at the foot of the cross. But, Sir, remember any other attraction than Jesus on the cross—Jesus carried from house to house, in your teacher's lives will be vain; of every plan let Him be the back-bone; thus you'll stand your ground, yea, prevail, and when I'm cold in the clods and my spirit is at rest, I may yet take part in a hymn of welcome to some of the broken-hearted poor of these filthy courts. Short of this you may as well talk to the posts of the path with your breath as touch their heartstrings with anything less than the Christ of the Gospel."

After kneeling down behind the bags in prayer, commending our scheme, the people, and each other, we parted, resolving to meet often again.

After leaving the old saint's cottage, I returned by the way I came. My whole soul burned with desire to break ground in that little wilderness for the Lord. On the following Sabbath, I gave a narrative of my adventure to the teachers of my Sunday-school. Some thought I was foolish; others said many had tried and failed; and all demurred on the score of the character of the place and its people. After all had spoken freely I left this proposition with them, and a week to consider it:—If means of accommodation be provided, and provision made for probable expenses, will any of you help me? My next step was to secure a room, whence we might sally forth upon the ungodliness and ignorance of the district, as from some lonely outpost of an invading army. Many traits of the real soldier meet in the character of a real Christian. In many of the exploits of the Ragged School Mission there is much of the glee and ardour, tactics and daring of a campaign; but we roll no garments in blood, and our weapons are not carnal. Oh, that all knew the joy, the thrilling anxiety, and the glory that crown the struggles of this forlorn hope of the cross! Having a good deal of the old soldier in my nature, I could not check the military spirit from rising in my breast and bubbling up through all my feelings as I reconnoitered the line of old houses along the river front, with an eye to business, and meditating an attack on the enemy's works, if camping ground could be obtained.

I had not gone many steps before I heard the sonorous voice of my friend, in dirty ducks and laced boots. Andrew was his name, I learned. He was in the act of mooring a barge; his work was hard, and his countenance shone in sweat as if anointed with oil. I did not think for a moment he would condescend to notice me again. I was mistaken. He looked irritated and fatigued, and supposed me fair game for a few random shots.

"Well, Sir, how goes the school dodge, has mother Perry engaged you to be dry nurse to all the little—— (using his favourite synonyme for children) on the waterside?"

"Yes, Andrew, and I'm on the look-out for a nursery."

"If it be anywhere near me, I'll take my pennyworth of sleep the night before, I know. Such a kettle of fish! My eye! all these brats gathered into one of the mouse-traps up the court. Why, Sir, they'll bundle the lot of you out at the window. It won't do, Sir, believe me."

"But, Andrew, suppose we try. That is the least we can do, at any rate."

"It has been tried, all have showed the white feather and bolted. Ha, ha, well I never! The idea of teaching and breaking in that 'warmin' along the path there, with prayers, singing of hymns, and the long faces of a few men and women. Look here, Sir, (holding up a rope's end) that's the teacher for them, he made me quiet, I know, and clever, too. For them he'll do the same."

"Now, Andrew, that's your plan; here is mine. I want to rent a room; to meet the grown-up people in it once a week for prayer, and on the other evenings of the week to gather the children there, and teach them to read and write, and on the Sunday evenings instruct them in the Word of God."

"That's a nice bill-of-fare. You're kind, Sir; but oh, you're soft! aye, as soft as the goods you deal in. Teaching, preaching, and praying for them! The very last things *I* would try; you mean well, but you're green, I can see. Now listen to me. There's the 'Ship' at this end, and the 'Fox' at that (two taverns); scuttle the one, and snare the other first. That'll be two to one for your prayer-meeting; then as for the young 'uns let them hang as they grow awhile, only keep this going among them (holding up the rope), that's the best Gospel for them, and if once they taste it, they'll believe it. As for your school, try it after they have been a while in the one I propose. Now Sir, there's a bit of logic for you, without teaching, preaching, and praying. Good night, Sir." So saying, he turned on his heel with a whistle, and left me.

I was teased, yet pleased. There was something about him I had not seen before; below his rough manner there was heart; among his crude notions lay sundry shrewed guesses at what was right, and through his conversation there sparkled streaks of wisdom with mother wit. I was struck at meeting him again, and pondered his words. I wandered along the path looking for an empty house, and found one—black as Newgate in its exterior, and through its broken casements the winds had entered many a day. On inquiry I found the landlady, a sharp-faced, little woman—her words a little sharper than her features, and one who could drive a hard bargain, singing the while on a huge key the praises of her house. She was a good woman withal, and now is up among Mother Perry's darlings with the dimpled faces. I got the whole house for four shillings a-week. My first glance at its interior I shall not soon forget. Imagine yourself looking into a china-shop after a bull has danced a polka in it, and you will have some idea of its internal arrangements. I now summoned my teachers to meet me the next day. All were present, and listened to my second report of the land. Fourteen out of my staff of twenty teachers volunteered. We formed ourselves into a working party. For several weeks we worked like navvies, white-washing, mending floors, paper-hanging, and furnishing—finally handing it over to the care of a widow with five children, who, for free lodgings, agreed to keep it clean and look after our property. The recollection of our last evening's work, when all was done, steals over my memory like music. There we sat, round one of the widow's deal tables, black as sweeps, and, with hymns and prayers, took possession in the name of the Lord.

As the day appointed for opening wore on, my volunteers and I were occasionally visited by feelings peculiar to men at the threshold of an enterprise. Hope supplanted fear, and fear supplanted hope; we took the pre-

caution of having no ladies with us. We met for prayer, and then sallied forth. While yet a far way off a tumultuous sound reached us,—the distant roar of a "row"; whistling and cat-calls, mingled with snatches of song, fresh from street, slum, and purlieu, varied with a Babel-like language, as confused and as unholy. Here and there a boxing-match added variety to the scene; men and women peeping out at their doors and windows, some laughing, some jeering, and others swearing; in the distance, friend Andrew leaning against his favourite post at his pipe, his face wrinkled with a contemptuous smile as of a philosopher whose wise counsels had been rejected. And as the fun grew fast and furious around our door, he was evidently calculating the power of his favourite gospel—the rope's end, and how, like oil on the troubled waters, he and it would become were their combined influence turned upon the heaving mass of humanity before him. Our appearance on the scene was the signal for a grand explosion. For a moment we were swallowed up and lost; we were assailed with all the interrogatives and pithy sayings of modern slang. At the window over the door stood our poor little widow with her five children; they were like a group of malefactors about to undergo some sore punishment. At last, by sheer power of muscle, we got next the door. I was admitted, surveyed our arrangements, and found them complete. We admitted our candidates for religious instruction in pairs till the room could hold no more. To close the door was as hard as to open it. This being achieved, we were now between two fires, one in and the other outside. On ascending the stair the scene was lively in the extreme; there, in one ball of life, they rolled about among the benches somewhat like a cluster of mites in a Stilton cheese, as seen through one of Dollond's first-class microscopes; whistle, whoop, and yell rose aloft over the whole scene; each teacher as red in the face as a turkey, and our poor widow in a corner with folded hands, one of the most striking portraits of despair I had witnessed for years, only giving signs of life as the crack and smash of her expiring chairs and tables reached her ear.

At last we called upon one of the most experienced of our number to commence; he was a carpenter, with "sinews like iron bands," a clear head, and much tact. He tried, but in vain; his attempts were repelled as rocks fling back the waves. Pausing for a moment, his eye gathering fire, and his cheek gathering blood, he pounced upon one of the ringleaders, and raising him in his powerful grasp, as if to dash him on the floor, he turned all eyes upon himself: silence reigned. Now was the moment. He made the seizing of the boy the introduction and the picture of a stirring anecdote of the lion which, with great skill, he turned into a parable illustrating the contention of The "Lion of Judah" with the "roaring lion" over a human soul. The attention was complete, and more than one heart was pierced that night. The victory was won—the victory of order. During the whole lesson our only interruptions were from without—the rattling of stones on the window, the rude song, and stray imprecation. Even these at last died away, the intervals between the assaults becoming longer, the only sounds remaining being an occasional cry of pain and a galloping of feet. A glance at the window explained all. Here was Andrew in the capacity of self-elected sentinel, hands in pockets, his favourite—the rope—under his arm, and a band of little ragged rogues at a very polite distance beyond. Not a word he spoke, not a

step they advanced. Silence was the result of their relative positions. I was much struck with that singular man's mode of showing his regard to what in his conscience he approved, and in his life condemned. The hour of dismissal arrived. How magical in their power and soft in their cadence were the lines of the dear old hymn,—

"All hail the power, of Jesus' name!"

each strain coming from the lips of forty ragged children, clear as wood notes wild. They dispersed in comparative quiet, each with a tract in his hand. All gone, we crept into a corner and renewed our grateful songs and thanks for what had passed. On reaching the door, all had disappeared—Andrew and his rope too. The first attack had terminated in our favour.

(To be continued.)

THE TEACHER'S FOUR LOVES.

THE following paper was written by Mr. Sayer, the master of the Lamb and Flag Ragged Schools, Clerkenwell, and read at a meeting of Teachers, who had assembled for mutually aiding each other in their noble efforts

"To seek the outcast child of want,
And mitigate his lot."

The First love is,

THE LOVE TO THE CHILDREN.

Young people are not long in finding out whether those of older growth are happy in their society, and as soon as they discover that their company is not enjoyed, they lose all interest in the instruction of the teacher, and resist with disgust all counsel and advice, however good andw hol.some it may be, if it be not seasoned with interest, with regard, and with love. Therefore we say, do not engage in the work of instructing the young if you are not at home, pleasant, agreeable, and happy in their midst—indeed, children dislikers, we think, ought not to have anything to do with children; they ought never to be married; for if a person does not love children generally, he or she will not love their own as they should.

This love must be general and large-hearted—we must not have our particular favourites. We know this is difficult, because there are in some children, as in adults, attractive traits in their character, their look, and their manner, which seem to draw us toward them more than others. In our classes and in our schools, we must not allow the effect of this attractiveness to be visible, for children have sharp eyes, and soon detect the teacher's favourites.

Let us rather try to make ourselves pleasant and agreeable to those who are the least alluring and the most disagreeable. If we carry out this principle, we shall frequently find the frown turned into a smile, the disobedient submitting to our gentle rule, and the inattentive giving their minds to our instruction. The more we encourage and cultivate this general love and affection for the young, the greater will be our own and the children's hap-

piness, and the more extended will be our usefulness. Certainly, with regard to these young ones, we cannot love too generally, nor be too generally loved.

The Second love is,

THE LOVE OF ORDER.

If it were not for order, what would become of our large mercantile houses and business concerns, and how wretched our homes, and miserable our firesides if disorder and confusion reigned there? Now, a teacher, without being a stern and rigid disciplinarian, ought to be the very model of order. There should be order in his manner, order in his look, order in his finger, order in his eye. Some persons seem to think that carelessness and disorder in dress and manners are marks of a great mind. We do not deny that some great men are careless and disorderly in these respects, but we look on such things as weak traits in their character, and would by no means recommend their adoption by teachers.

A teacher's first business should be to obtain order and by firmness and kindness, continually to maintain it. Order is simple, order is powerful, order is beautiful, order is divine. It is simple because of its unmistakable plainness. It admits of no admixture or compound, but stands on its own merits, noble, independent, and free. It is powerful, because nothing can stand against it; it resists every invader, and proceeds in its own mighty regular course, producing inconceivable and astonishing results; it is beautiful, because it is right; its proportions are so exact, that no art can improve it, nor any embellishments adorn it; and it is divine, for all God's dealings in the universe of matter and of mind, and also in creation, providence, and grace, are beautifully and harmoniously regulated by it. Order is nature's compass, order is revelation's guiding star, order is Heaven's glory. We will therefore prize it, and in our schools and classes strive after it, gain it, and hold it with the tighest grasp—love.

A teacher who thus loves order in his class will not be stretching out his neck to talk to interesting Sarah or John, while Mary and Jane, or William and Thomas, are gossiping and larking; no, his remarks to one will be for the benefit of all. Of course, to effect this there must be a plan, an effort, and an aim. The teacher who is thus surrounded by order, will resemble more the rock in the calm and quiet sea than the vessel tossed about by every wave.

The Third Love is,

THE LOVE OF TEACHING.

Better for a teacher to be pointed at as an enthusiast than to lie under the stigma of a drudge. What, a teacher regard his labour as mean and servile! Nay, his honour, his privilege, his delight. There must be love for the work, or there will be no usefulness in it. What man would apprentice his son to a trade he hated or disliked, that he might be a clever workman? Or where is the man that would buy or hire a piece of uncultivated ground to employ his leisure hours in digging, raking, sowing, and planting, if to him gardening were irksome, tedious, and tiresome? Methinks the flowers would droop, and

the fruits would languish under the care, or rather want of care, of such a gardener.

This is equally true of the teacher and the taught.

If teaching is not the pleasure of the mind, and the joy of the heart, no amount of zeal or perseverance will make it delightful employment. In our teaching we must exercise a benevolent spirit, feeling it is blessed to give; and we shall have the blessing returned to our own souls with interest, for by giving we are sure to receive. When love for the work is the teacher's leading, guiding, and governing principle, he is more like the vessel tossed by the billows than the rock in the quiet ocean, for he will face the wind of difficulty, and steer his course amid storms of opposition, until he arrives safe into the haven of success, which we will call his fourth love.

The Fourth Love is,

THE LOVE OF SUCCESS.

The man who possesses a garden delights to walk amidst its beauties to behold the effects of art and nature combined; and then he weeds and trains and removes this excresence and that excresence. For what? Why, that in due time he may stretch forth his hand to pluck the luscious fruit, and feel that he has not toiled in vain. All who strive hope for success. The student hopes for success, and to obtain it toils through many a midnight hour, or rises long before the sun has coloured the eastern sky. The man of business longs for it, and never seems weary of what he calls looking after the main chance. The man of pleasure tries for it, and thinks he shall grasp it by becoming a devotee to the midnight orgies, by sacrificing health, and by stifling conscience! Alas! alas! for such success.

Shall the Christian teacher behold such grasping at shadows, and losing the substance without desiring and expecting the reward of his work of faith and labour of love? Oh, no, fellow-teachers! let us cherish the desire and nourish the expectation for success, having faith in the promise,—"Be not weary in well-doing, for in due season ye shall reap if ye faint not."

Such are a few of the thoughts which have occurred to our mind respecting these four loves. May God add his blessing by making us better teachers, more prayerful, and more devoted to our work; and may our love to children, our love for order, our love for teaching, and our love for success be greatly increased! We may not see all we desire, yet we will believe in the promise of our God, "That his word shall not return unto him void, but it shall accomplish that which he pleases and prosper in the thing whereto he sends it."

THE LATE MR. J. DOULTON, JUN.

With the fault proverbially found with an English climate, and the late springs peculiar to it, it is not usual to expect a fine clear day, yet such a one was Saturday the 1st of March, when we left town per rail, and reached the Norwood Cemetery. The sun was shining brightly, the birds were singing in the air, and all nature wore a cheerful aspect. At first this might seem strangely at

variance with the object of our visit, which was to pay the last mark of respect to Mr. John Doulton, jun., the treasurer of the Lambeth Ragged School, and formerly a member of the Committee of the Ragged School Union. Not at all so; on the contrary it was all in keeping with the closing hours of the departed, which shed a sacred halo on all around. We found a circle of friends loitering around the entrance, bent upon the same errand as ourselves. With them we joined in conversation. On walking among the tombs it revived the associations of the past, in connection with many who lay beneath the sod around us--

> "But see the well-plumed hearse comes nodding on,
> Stately and slow, and properly attended."

And true, in part, the words of the poet were faithfully depicted; and true, in part, they were judiciously omitted. No unnecessary trappings were there; no vain display. "It was stately and slow," 'twas true, for the measured tread of the funeral pace alone would have rendered it so. It was "properly attended," for relatives were there who loved him dearly; and nearly 100 workmen were there, who respected him highly; and many friends besides ourselves were there who knew him well. Therefore it was properly attended, for it was genuine sorrow; and never has it fallen to our lot to see more feeling depicted. Seldom, perhaps never, was the chapel so crowded with mourners; and it was as evident, as it was perfectly natural, that the minister, the Rev. B. Browne, should feel the occasion deeply, for he had been on terms of close intimacy with the deceased for many years, who had for some time filled the office of deacon of the Church, as well as superintendent of the Sunday-school. His remarks were listened to with deep attention, while he spoke of his character in the various duties he was called upon to fulfil as parent and master, and also as a cheerful host; for years must elapse before the memory of the annual gathering of the Sunday-school children, on his grounds at Mortlake, will be otherwise than green and fresh. At the close of the service the workmen lined the path to the grave, and as we stood around it we could not but reflect upon the uncertainty of life, and pray that our end might be like his. We extract the following from the *Nonconformist*:—

"A friend, who was many years intimately acquainted with Mr. Doulton, and visited him several times during his illness, has favoured us with the following deeply interesting communication:—'It is, alas! too true, our dear friend fell asleep—I can call it nothing else—on Sunday afternoon, at about half-past three o'clock, after an illness of less than a fortnight, in which he endured most severe pain with a tranquillity and cheerfulness which touched every one who saw him, and in the midst of which he made his dispositions with a serenity and thoughtfulness for every one dear to him, not often observed in such extremities. But we who knew him can feel little surprise at this. Thoughtfulness for others, wise, calm, loving care for the best interests, not of his friends only, but of his fellow-men as far as his care could reach them, has been his characteristic through life; and I have often seen that if there be a special grace and beauty in a character conspicuous through life, it shines out with peculiar clearness and sometimes splendour in death. I am not given to eulogy—and there is a peculiarly sacred obligation to truth, in my judgment, when we are writing or speaking of the dead—but I believe it would be difficult to exaggerate the beauty of John Doulton's character, the uprightness, consistency, and nobleness of his life. Ever

since I have known him he has been what I may well call a martyr to a peculiarly painful and exhausting chest disease; for years his living on has seemed to us almost a miracle: and yet I know few men whose life has been more active, who have *thought* more wisely, or *done* more strenuously to promote the welfare of their fellow-men most especially the ignorant and the poor. How constantly have I seen him at public meetings connected with Education, or the Ragged School Movement, in which he took the deepest and most practical interest, when 999 out of 1,000 men would have considered themselves confirmed invalids, whose only business in life was to nurse the little store of strength that remained. He struggled on *at* his work, through suffering and weakness, which would have laid aside most men *from* their work, and the fruit of it appeared in the serenity, confidence, and hope which marked the hours when he felt at length that his work in the world was done. That, however, which struck me most in his character was the rare blending of the most earnest, devout, practical piety with the most simple, frank, and almost child-like enjoyment of all in which a man may take pleasure here. Rare, indeed, is piety so deep and all-pervading, and yet so little formal and ascetic. His presence lent animation to every company, and joy to every occasion. There was a subtle and delicate humour in him which played like soft light around every subject which he touched upon, and which none who had heard his happy "efforts," as they are called in speaking, though the happiest were probably impromptu, will easily forget. His was a nature more finely balanced, and more happily compacted, than is often to be met with. Well finished all round the circle, with few gaps or flaws, I should call his nature, and held under firm control. His death, as one might anticipate from his life, was simply beautiful. These matters are too sacred for the public eye, at least until those more nearly concerned feel it right to give them; but verily with him—

"Death hath made
His darkness beautiful."

On Sunday, about eleven, feeling his end very near, he said, "This is the hour of worship—let us have one service here." He had all dear to him round his dying bed, sustaining them by his perfect composure of spirit. They read, prayed, repeated the hymns he loved, and then he would hear one sung—one to his mind, laden with many happy Sunday School associations—

"Here we suffer grief and pain."

It was sung, as you may believe, with trembling, sobbing voices, but perhaps there were those not far off who thought it sweetest music. By a great effort he joined himself—calmly, clearly—in the last line—

"In Heaven we part no more;"

and then, shortly, he quietly turned on his side, and without a pang or a struggle, fell asleep, like a child on a mother's bosom, and so he passed away. Well may we echo the instinctive exclamation of one who saw that death, so calmly, so nobly accomplished:—'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

TEACHERS' CONFERENCE.—SCHOOL LESSONS.

THE adjourned meeting of the Ragged School Teachers, for considering the subject of "*Sheet Lessons and School Books: which are found the most useful in Ragged Schools?*" was held in the Sunday-school Union Hall, Old Bailey, on

February 27th, 1862. Mr. Cuthbertson presided; Mr. Beck, of the Deptford School, offered prayer; and Mr. Hytche introduced the subject. He said:—The Sheet Lessons usually used in Ragged Schools were those published by the British and Foreign School Society, the National Society, the Christian Knowledge Society, and Bakers and Mimpriss's series. Mainly constructed on the same principles, they are equally serviceable, so that there is no absolute reason for preferring one series to another.

The subject of Sheet Lessons is properly divisible into three heads—

First.—*The Normal Sheet Lesson*, or what it ought to be. (1.) It should be pithy in meaning. From its lucid character, the youngest child should have no doubt as to what fact or truth was being presented. (2.) Then, again, it ought to refer to common things or objects; giving all the information that can be collected, as to their character, their growth, their manufacture, and their uses. (3.) The Sheet Lesson, too, ought to be easily comprehended. There should be no straining of the child's faculties, but they should understand the lesson at the first glance. Varying as they do in mental capacity, we should regard the weakest as well as the most acute intellect, and not sacrifice the former for the latter. (4.) No words ought to be employed save those in common use. We want no big dictionary words, like "perpendicular," "horizontal," and kindred polysyllables, which are rarely used in common conversation. Such words are sometimes taught even in infant schools; but we often found, on inquiry, that they were not understood by those who repeated them after the teacher. Now, as such words are not commonly used, and infants can scarcely be expected to comprehend them, they ought not to be used in Sheet Lessons. (5.) The sentences of a Sheet Lesson ought to be simply constructed. Each sentence should contain but one fact or thought, and thus be complete in itself. To avoid parentheses, the sentences should be short, and strictly confined to one idea; for one thought, readily understood, is better than a dozen which are not grasped by the infant mind. (6.) The Sheet Lessons should be graduated, so as to suit the different mental conditions of the first and second classes. (7.) And they should be serial, as thereby would be included a full outline of animal or vegetable life, and instructive information would be given about artificial or human products. By this means scholars would become well informed, and hence better able to fulfil their duties to society.

Second.—*The Benefits of Sheet Lessons.* (1.) They are cheaper than Books, as a dozen copies do not cost more than one book. This is a desideratum, seeing how ill supplied many Ragged Schools are with school material. (2.) They last longer than books. This is especially the case when they are glazed, as then they are not so easily dog's-eared, they are less liable to be torn, and the mark of dirty fingers does not offend the eye. (3.) A larger number of scholars can use them at the same time. When placed in a frame, or fixed against a black-board, fifty can as easily read them as one child; and thus a class is taught, instead of an individual. (4.) Sheet Lessons are necessary in teaching the alphabet. There is, in fact, no other mode of teaching it, unless the teacher takes the unnecessary trouble of writing the alphabet on the black-board, or teaches each child separately. (5.) They are also useful in giving collective lessons. Were they, indeed, more used for this purpose, the teacher's time and energy would be economised, and a larger number interested than is sometimes the case. (6.) Sheet Lessons appeal to the eye in spelling. Happily, the custom of learning long columns of

difficult or unconnected words is obsolete; for it is found that a good speller acquires the art more by *seeing* how words are spelt whilst reading than by the more direct spelling of nouns and verbs. (7.) Lastly, they are useful in slate writing; for, as all write the same words, a comparison can be made; and instead of the teacher writing several copies, one only is needed for the whole school. This is no slight benefit, seeing that so few Ragged Schools are sufficiently supplied with copy-books. And there is the additional advantage that, as in dictation, the scholars write, and so spell the words in connected sentences, instead of merely copying the few words in a copy-slip.

THIRD.—*The Defects of Sheet Lessons.* (1.) They are not unfrequently nonsensical. For example, here is one, which contains no less than eight unconnected sentences; some, indeed, from the ridiculous character of the context more likely to create laughter than to interest and instruct the child. (2.) Then, too, they are easily learnt by *rote*. Often it has been found that scholars repeat them glibly until dodged, and then they will repeat the first sentence whether the questioner begins at the middle or at the last sentence of the Sheet Lesson. (3.) They ought not to be used after simple polysyllables can be easily read; for the vocabulary is necessarily restricted, whilst we want our scholars to be able to read all words in common use, so that they may regularly read the Bible as soon as possible. (4.) Again, when our scholars think that they can read they prefer reading-books; for, used to Sheet Lessons when they sat on the Infants' Gallery, they naturally consider themselves too old for lessons which are fitted for mere infants. (5.) Sheet Lessons cannot be studied at home. Now, as in higher schools, Ragged School teachers should be anxious to see their scholars study their lessons at home. As lesson books cannot be provided by most of their parents, if ladies would sometimes give our scholars reading-books for home study instead of pretty story books, which, however valuable in their proper place, not rarely present false views of real life; the education given at the Ragged School would be continued and completed at home.

In conclusion, as Ragged School teachers, we should never forget that, after all, what we can do for our scholars is very little compared with what they must do for themselves. Whatever were our advantages of education, we all learned more after we left than when we attended school. So with our scholars; home culture is even more permanent than school education. For, as in religious training so it is in secular education, we may give the key, but our scholars themselves must unlock the door of the Temple of Knowledge.

The question was discussed with considerable interest, in which Messrs. Gent, Curtis, Minott, Matthews, Pain, Tivendale, Baker, and others took part.

The Teachers expressed their grateful acknowledgments for these social meetings for mutual improvement, and hoped they would be continued, that they might have the opportunity from time to time of discussing practical questions which to them is of great importance.

Notice of Meeting.

OGLE MEWS, FOLEY STREET, MARYLE-BONE.

THE eighteenth Annual Meeting was held on the 25th of February, at Hanover Square Rooms, when AldermanSir Robert Carden presided, in the absence of Sir Roundell Palmer, Solicitor-General.

The meeting having been opened with prayer,

The Secretary read the Report, which showed satisfactory progress in Ragged School work. Thirteen of the boys have been accepted as sailors in Her Majesty's service, and eight of the scholars are successful candidates for the prizes given by the Ragged School Union. The Building Fund (which the Committee are raising in order to provide suitable accommodation in which the teachers may continue their labours), formed an important object of attention. The financial statement showed a deficiency of £27, which was most liberally made up by Sir Robert Carden. The Building Fund amount showed £550 in hand, £100 promised, and a balance of £250 yet to be raised according to the estimated outlay.

The Chairman remarked in opening the meeting that although he was not the Solicitor-General to Her Majesty, yet he was the Solicitor-General for the Ogle Mews Ragged School, that he had solicited all his friends for aid to the Building Fund, and was happy to say that he had not received one refusal, and trusted that those present would do all in their power to aid in carrying out this good work.

The meeting was addressed by the Rev. W. Cadman, the Rev. A. R. Godson, the Rev. John Guthrie, Joseph Payne, Esq., and other gentlemen.

RAG-COLLECTING BRIGADE.

THIS new off-shoot of the Ragged School movement has commenced its operations. A preliminary meeting of the friends was held on the evening of Thursday, March 20th, at the Depôt, Albion Place, London Wall, with a view to complete the arrangements for commencing business on the following morning. The premises, secured for six months, consist of a warehouse of two floors, with counting-house and private rooms for boys, &c., and are situated in London Wall, immediately behind Albion Chapel. The trucks, delivered by the builders on that evening, are of two kinds, one for heavy materials, such as metal, bones, fat, &c.; the other, more capacious, of wicker-work, for bulky material, such as waste paper, rags, &c., &c. The trucks are painted red, numbered, and lettered, bearing on the sides "The Rag Collecting Brigade of the London Ragged Schools." Several boys were engaged, having been recommended from the Lamb and Flag, New Nichol Street, and Honduras Street Ragged Schools. Their uniform consists of a dark green cord jacket and waistcoat, with waterproof cape and leggings; on the left arm is a metal badge, bearing the initials of Rag-Collecting Brigade, "R. C. B," and a number, by which the boy may be easily known. A similar badge is worn on the front of the cap. With each truck, in addition to two boys, there will be for the present an adult superintendent.

Books were prepared for correct keeping of accounts, and rules for the guidance of manager, housekeeper, superintendents, collectors, and sorters were agreed to, but inasmuch as the effort is new to the persons employed, these rules are not considered to be framed on the basis of the laws of the Medes and Persians, but subject to modifications and improvements as expe

rience is gained. As the collectors will be medium between the managers of the brigade and their customers, it would be well for the latter to know the rules laid down by the former for the guidance of the collectors, that they may facilitate the good working of the scheme. The Boys' Rules are:—

1. To be at the warehouse at seven o'clock, A.M.
2. To be arranged into three classes—
   COLLECTORS,
   ASSISTANTS,
   SORTERS,
3. Collectors alone to be entrusted with cash, make purchases, and be generally responsible; for this purpose be able to read, write, and cipher tolerably well.
4. Assistants to draw truck, and act under the direction of the collector. The junior assistant never to leave the truck on any pretext whatever. The senior to assist the collector.
5. The Sorters to be employed in the Warehouse, out of uniform, under the direction of Superintendent.
6. Each class to be recruited (as far as possible) from one below, but no Sorter can be raised to that of Assistant till he has at least five shillings in the Brigade Bank; and no Assistant be raised to Collector till he has at least one pound in the Bank, which sums shall not be reduced whilst holding such situations.
7. The scale of payments be—
   Collectors, 9d. per day.
   Assistants, 6d. per day.
   And one-fifth of the total daily payments expended, at tariff prices, on goods bought to be divided between the boys of each truck, at the proportion of half to Collector, and a quarter to each of the two Assistants.
   Sorters to be employed, out of uniform, from eight to four daily, at three halfpence per hour, overtime at the same rate.
8. As the boys are to be paid daily, and the Bank conducted by the Superintendent each evening, the boys be encouraged to make daily deposits, but three days notice must be given for any withdrawal, and may be refused at the option of the Superintendent.
9. Any amount overpaid for goods be deducted from cash paid to the boys; and damage done to trucks or uniform be charged to the Bank, or otherwise deducted, at the Hon. Secretary's discretion.
10. The uniforms to belong to the Brigade, and be lent to the boys gratuitously, to be left at Depôt each evening, and when worn out to be replaced at boy's expense. On the boy leaving the Brigade, the uniform to be replaced by a new suit at the boy's expense, if ordered by the Committee.
11. The Collectors and Assistants shall take two meals—breakfast and tea—on the premises at stated hours, which shall be charged at cost price, say:—
    Coffee, 1d. per pint;
    Two thick slices of bread and butter, 1d.
    To be paid for at once to the Housekeeper.
12. The boys belonging to each truck shall keep it clean, and have their shoes and clothes well brushed.
13. Any infringement of the Rules, neglect of duty, &c., shall be subject to a fine, at the option of the Hon. Secretary and Treasurer, and that they alone have the power to admit, suspend, or dismiss the boys; and that the boys be subject to dismissal without notice.

For the information of school friends who wish to recommend boys, we furnish a copy of a form of application, that can be had at the Depôt, and must be properly filled up and sent to the office before any boy can be engaged.

THE RAG-COLLECTING BRIGADE
OF THE
LONDON RAGGED SCHOOLS.

Central Depot, Albion Place, London Wall (Moorgate).

FORM OF APPLICATION.

From Boy attending ——————— *Ragged School.*

This form, when properly filled up and signed, is to be addressed (under cover) to the Manager, and taken to the above address, by the Applicant. If engaged, a deposit of Five Shillings will be required, which will be returned after the Boy has been six months in the Brigade, but will be retained if he leaves or is dismissed before that time.

1. Name - - - - - - - - - - - - - - - - - -
2. Address - - - - - - - - - - - - - - - - -
3. Age (*should be over* 13 *years*) - - - - - - - - -
4. How long has he attended school? - - - - - - -
5. Can he read? write? cipher?

These qualifications may be dispensed with at commencement, but promotion cannot possibly take place until a tolerable proficiency is attained.

6. Has he been regular at Sunday and Week Night Schools?
7. Has he had any and what employment? - - - - -
8. What wages did he obtain at last situation? - - -
9. The reason for leaving last situation, and date of leaving - - - - - - - - - - - - - - - -
10. Name and address of last employer? - - - - - -
11. What is his character for honesty and industry? - -
12. Has he obtained the Ragged School Union prize for good conduct? - - - - - - - - - - - - -
13. Has he been employed by either of the Shoe-black Brigades? - - - - - - - - - - - - -
14. Has he ever been in prison? if so, how long, and the nature of offence? - - - - - - - - - - - -
15. Are his parents living? - - - - - - - - - - -
16. What is their character, occupation, and condition? -
17. What is the amount of their weekly earnings? - - -
18. What family have they? - - - - - - - - - - -
19. Are they English, Scotch, or Irish? - - - - - - -
20. State any other facts about the Boy or his Parents that may be desirable for the Committee to know -

Signed on behalf of Committee of *Ragged School.*

Name ——— { *Superintendent of Sunday School.* Name ——— } *Secretary of Ragged School.*
Address ——— { Address ——— }

N.B.—The Committee of the Brigade are very anxious to promote the regular attendance of the Boys at their Week Evening and Sunday Schools, and they will feel obliged by the Officers of the School informing them from time to time of any irregularity in this respect.

RAGGED SCHOOL, OGLE MEWS,

MARYLEBONE.

BUILDING FUND.

The Committee of this School have by means of efforts in their neighbourhood, and by the kind exertions of their friends, raised £650 towards £900, the sum required to enable them to erect New School-rooms on their present site, a building lease of which His Grace the Duke of Portland has most generously granted free of rent. They now earnestly appeal to the public to aid them in raising the remaining sum of £250, the more especially as Roman Catholic Schools are about to be erected in the immediate vicinity. The Committee are therefore most desirous of obtaining increased opportunities of imparting sound Christian instruction to the surrounding poor.

Plans for a plain and appropriate building have been adopted, and the work will, as soon as possible, be proceeded with, and the Committee trust that the Christian public will liberally assist.

Contributions will be thankfully acknowledged by—

The Rev. E. R. EARDLEY WILMOT, 10, Chandos Street, W.
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The Editor of "Praise, Precept, and Prayer" devotes any profits which may arise from its publication to the establishment of a Refuge, for the maintenance and education of homeless girls.

In selecting this branch of charity, he bears in mind an anecdote of one of the pioneers of the sympathic movement of this generation, who visiting an abode of misery, stumbled over what appeared to be a mass of rags and matted hair; and finding that it was in fact a homeless orphan girl, whose only sleeping-place was a mat under the stair, forthwith began his efforts for the relief of the dear little child, and of others like her.

He invites the co-operation of "friends of the friendless," on the principle that each shall contribute yearly a sum sufficient to support and teach one child during a whole year, or during a part of it. Estimating the cost of each child at £12 a year, or £1 a month, he proposes to contribute annually, when the institution is established, £12 for one child; and asks others to do the like, or, according as the Great Architect of the universe has blessed him or her with means, to give enough to support one child for six or three months, or for a month or a week.

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